



## A Conceptual Analysis of *Wasatiyyah* (Islamic Moderation-IM) from Islamic Knowledge Management (IKM) Perspective

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### Abstract

In the environment of globalization and information affluent, the issue of moderation represents the primary concerns of parents, educators, scholars, and leaders. Although the concept is somehow complicated and regarded as very much personal or religious in practice and thought. In fact, there is no definite answer to the question of how it takes place. In this direction, the purpose of the paper is to examine the Islamic Moderation (*Wasatiyyah*, IM) background and analyse its common conceptual aspects or principles as an attempt to explore wider understanding of its specific or main conceptual aspects or principles from Islamic Knowledge Management (IKM) practices. This exploration is an initiative to critically review, analyse and construct the existing formulations of IM within contemporary understanding and practices. The focus was more toward identifying aspects of the relationship values of knowledge, its functions, and utilization within the practice of IM. From the essence of this study, IM was viewed as essential personality traits of an individual that determines an organizational productivity, and societal stability. In other words, the implications of this study covered various status of knowledge users that construct their Islamic Moderation Personality.

**Keyword:** *Islamic Moderation, Conceptual, Terminological, Personality and Islamic Knowledge Management*

### Abstrak

Dalam persekitaran globalisasi dan maklumat yang afluen, isu penyederhanaan merupakan kebimbangan utama bagi ibubapa, pendidik, sarjana, dan pemimpin. Walaupun konsepnya rumit dan dianggap sebagai amalan dan pemikiran yang sangat peribadi atau keagamaan. Namun, tidak ada jawapan yang pasti mengenai persoalan bagaimana ia berlaku? Dalam hal ini, tujuan kajian ini adalah untuk menilai latar belakang Islam Moderasi (*Wasatiyyah*) dan menganalisis aspek atau prinsip konseptual yang lazimnya sebagai percubaan untuk meneroka pemahaman yang lebih luas mengenai aspek atau prinsip konsep atau utama dari amalan Pengurusan Pengetahuan Islam (IKM). Penerokaan ini adalah inisiatif untuk mengkaji, menganalisa dan membina formulasi IM yang sedia ada dalam pemahaman dan amalan semasa. Tumpuan adalah lebih kepada mengenalpasti aspek nilai hubungan pelbagai status pengetahuan, fungsinya, dan penggunaan dalam mengamalkan IM. Dari intipati kajian ini, IM dilihat sebagai perlakuan keperibadian penting individu yang menentukan produktiviti organisasi, dan kestabilan masyarakat. Dalam erti kata lain, implikasi kajian ini meliputi pengguna pengetahuan yang membina Keperibadian Islam Moderasi.

**Kata kunci:** *Moderasi Islam, Konseptual, Terminologi, Keperibadian dan Pengurusan Pengetahuan Islam*

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### 1. Introduction

Due to the current development of the globe atmosphere and geopolitical changes, the study of the term '*Wasatiyyah*' (Islamic Moderation-IM) drastically evolve toward various dimensions and approaches. Before, it was discussed within the field of *Qur'anic* exaggeration only, but now has attracted the attention of many scholars in various fields such as linguistic, socio-psychologies, social development and human capital development in Islam, either

within the scope of religious contexts or socio-political strategies. This widening can be observed from the general opinion of the modern scholars in defining 'religion' as an organized collection of beliefs and cultural system adopted by a community which become part and parcel of their world view and socio-cultural existence (Pecorino, 2001). In this context, the term IM became a focus in examining the true nature of Muslim belief and socio-cultural practices throughout their communal life. As a system, it should be adopted and practiced accurately and precisely according to the prescription of its revelation sources. However, this condition of IM raises some curiosity from the global communities especially on its relation within the contemporary context of Islamophobia (Bayat, 2002).

Among the biggest challenges faced by the contemporary Muslims individually and communally is to understand the true conceptual basis of 'Wasatiyyah' as a terminological concept with full values which should be virtualized in Muslim practices. This is a crucial understanding before they could apply its notion objectively in their life. For example, Muslims usually use or understand this term as a general concept that can be defined by any individual unconditionally. Consequently, when it comes to practice, they may not be sure of its form identically and objectively. This situation is true in relation to the contemporary crisis particularly involving extremism and terrorism.

Indeed, the concept of IM is one of the most unique terminologies within Islamic epistemological understanding. Based on its general and literal definition, it can be regarded as denoting to the "middle" conceptual senses such as fair and simple approach and yields toward the best or denoting to the state of balancing act that zero from extreme and fanatic in every aspect of human life. In this regards, a similar term also exists in many other languages such as 'moderation' in English and 'kesederhanaan' in Malay. It can be considered as one of a humanistic conceptual thinking or understanding in a certain particular area or a system of thought within human communities. However, the issue here is whether this conceptual paradigm is a well-known principle that has been practiced by a certain community. How the community members manage to construct and establish its principle of practices? Therefore, a conceptual analysis focusing on a deeper understanding of the term 'Wasatiyyah' from its authentic resources is very crucial.

From the above presentation, it is obvious that IM is a multidimensional concept of practices, starting from its corporeal, psychological, intellectual and spiritual aspects to enhance further covering a philosophical

sense in nature and a real way of life in practices. It is a comprehensive concept in nature with integrated strategies and balanced requirements for the delights of this world and the Hereafter, as well as of the physical and spiritual domains of existence. In other words, it is an inclusive terminological constructs in which it integrate various values in a balance structure, it is universal in that it affects the total wellbeing firstly of Muslims and then of all people, indeed of all animate and inanimate beings. IM thus, is a Muslim identity (Asad, 1980).

For this very reason, it is regarded as almost synonymous with everything that carries the objectivity of "Islam" itself as a religion, where the first principle of justly balanced thought is a complete and comprehensive understanding of Islam, in which it is characterized as being a creed in shaping Islamic way of life, knowledge paradigm, type of action, art of worship and interaction, that transform to culture and personal character of truth and strength, whether in the inter-social engagement, political encounter, religious doctrine and spiritual reality, civilization development and nation building (Al-Qaradawi, 2016).

## **2. The Conceptual Background**

The essence of the term Wasatiyyah as a concept addressing the issue of balance or just is contained in many places in the *Qur'an*. In fact, the most important Qur'anic statement in this issue is in *The Qur'an* 2:143, which means: And thus, we have made you a just (or balance) community that you will be as witnesses over the people and the Messenger will be a witness over you. This verse was revealed together with the verse *The Qur'an* 2:142 meaning "The block-headed will say: "What has turned them away from the direction they formerly observed in Prayer? Say: To Allah belong the East and the West; He guides whomsoever He wills onto a Straight Way. The two verses were revealed after the migration to Madina, the Prophet continued to pray in the direction of Jerusalem for between sixteen to seventeen months. Subsequently, he received the order to pray in the direction of the Ka'bah. This change caused a gimmick point to the people of books (i.e., Jews and Christian peoples) and some confusion to a new and weak Muslim individual. This revelation is the first answer to the objections of these ignorant people. Their narrow minds and limited vision led them to undue attachment to such formalities as the direction and locale of Prayer. They presumably conceived God to be confined to a particular direction. In reply to their absurd objection the first thing which was explained was that all directions belong to God. Fixing any particular direction for Prayer does not

mean that God is confined to that direction. All those who have been favoured with God's true guidance rise above such limitations of outlook so that it is easy for them to grasp the universal verities of religion (Islamic Foundation, 2017).

However, there is another statement describing Muslim people as those who, when they spend, do so not excessively and not sparingly, but are ever, between that, (justly) moderate. This verse explains that individual Muslim personality and behaviours of conduct should be in the form of moderation as demanded by Allah the Almighty and should become a trait of an individual personal practice in daily life. While in the first verse, Allah the Almighty describes the original trait of a Muslim community. Obviously, this type of community should always been developed, organized and structured according to this fundamental principle and trait. Therefore, both statements can be regarded as conveying a concurrent meaning together, in which it describes Muslim people as the best nation in *The Qur'an* (25:67 and 3:110). Based on these evidences and explanations, if IM were to be practiced by an Islamic community, there would not be any disturbing violence and extremism, a constraint to peace in the world today. In other words, application of moderation by Muslims is important, however the disturbing violence and extremism are not created or initiated by Muslim only but also activated by others.

From this context, the term IM is taken and developed from the expression stated in the verse 143 in which it had been interpreted in various conceptual meanings, namely, middle path, justice and middle, moderate, the best position, the most honourable, the most perfect, and the alternative selections (Basri, 2008; Hassan, 2011; Ibn Kathir, 2003; Kamali, 2010; Omar & Salahuddin, 2009; Qutb, 2000; Sya'rawi, 2004). This term is also interpreted as referring to the first generation of Islamic community who receives direct prophetic training and education in positioning themselves within a justice and balance community. Therefore, they were regarded as the best and the exemplary nation that is, moderate in all ways, aspects or demeanour, not extreme; neither obsessive in their religious belief and ethical practices, i.e. religious extremism can be in practice and also in faith, nor both. An example of extremism in religious belief can be observed whenever a person have a consideration that a prophet is a son a representation of God or taking an idol as an intermediary between a human being in connection to God the Almighty. In fact, all their actions are in a state of stability, jointly viewed, learnt and worked in efforts encompassing issues of the world and the Hereafter. This description should be for all Muslims whenever and wherever

they committed to uphold their religion in a moderate manner, not only for the early Muslim generations because also there were many cases of extremism as clearly exemplified by some followers of Shias, Khawarij, Mu'tazilah and others (Basmeih, 2001).

Based on the explanation of the etymological meaning above, it is clear that the Muslim community by default has been described as a just society, an intermediation in function and always positioned in the middle path in commanding action. Based on these descriptions, any Muslim community should always be just in every meaning of justice whether in the meaning of goodness, special advantage and the meaning of intermediation or the meaning of physically in the middle position (Qutb, 2000). Therefore, the Muslim community should position themselves in the middle position in any situation. Thus, they should not drift with materialism or physical basis and also not to spiritualism. It is a place where the Muslim community become effectively functioning as a model to human being in presenting a balance practices of the spiritual in comparison to physical or material aspects throughout their attitudes and actions (Shihab, 2011).

On the contrary, the Muslim community will turn to be weak whenever fanaticism and extremism became their communal traits and behaviours. They become obsession towards a particular approach and method up to the level of an extreme act or very loose commitment to become liberalism and its playfull worker who undermining religious understanding and its write's practice. Both of these tendencies deviate from Islamic teachings which are just and balance. Thus, every matter in this world requires stability. When the element of steadiness is absent, various problems will arise and the life become under threat (Hassan, 2011).

In this context, Muslim scholars (especially in Malaysia) generally, agree to define IM based on the manner and purpose of an individual act. This meaning is observed through the justice, intermediate, and balance approaches especially within the context of socio-cultural engagement within multi-racial community. It is very important for a Muslim to show have goo personality and attitude and become a person (also a nation) with noble charismatic characteristics, which entitle them to become an exemplary model in the community, who act and react accordingly without exceeding limitations and negligent, not excessive in the matter of religion, and also not neglecting duties as a vicegerent of Allah on earth. Therefore, IM is obviously a fundamental trait of Muslim personality which is in line with the purpose of human creation to flourish this worldly life with obedient and worshiping the Almighty Allah and

become entitle for the paradise in the Hereafter (Al-Zuhaili, 1991). Thus, it can be concluded that IM, by definition, means denial of any form of extremism which in the real sense is taking for granted of anything as opposing to his/her personal interest, as it symbolized triviality in knowledge and inflexibility in facing different issues and questions. In contrast, IM requires an ethical attitude to highlight the characteristics of justice and balance in a structured way and scientific manner.

In other words, IM is one of the main characteristics of Muslim individual conduct and Muslim community living style, in many aspects of their daily life. Its reflection can be observed from their acceptance of factuality of worldly life together with their struggle for the Hereafter. It strikes a balance between the requirements of spiritual activities and requirements of material and physical tasks and responsibilities. This is the nature of IM model that been shown and practiced by Prophet (PBUH) in educating and shaping his companions where the elements of materialism and spiritualism were always kept in good balance and well function. In this regard, IM is an inclusive principles, essential doctrines, dogmas, creed, worship, morality, worldview and practice. It is explicitly stated in the Holy *Qur'an* with its unique style, context and phonetically expressed to explain the quality values of Muslim nation in a clear demarcation traits between good and evil, righteousness and viciousness and its advantages for the Muslim community and humanity as a whole.

### **3. Islamic Moderation (IM) as a Precise Terminological Usage**

To get a clearer picture on the meaning of the term 'Wasatiyyah' in according to Muslim scholars, especially in Malaysia, this study has to identify its interrelated aspects of meaning. Indeed, the interpretation of the term begins together with an attempt to understand the true meaning of the *Qur'anic* usage for the word 'Wasatan'. This term is usually used to refer to justly balance nation (Al-Baydawi, 1988; Al-Naysaburi, 1996).

#### **3.1 The Literal Meaning of Wasatiyyah**

Linguistically, the term 'Wasatiyyah' derived from the Arabic word 'wasat' which means middle or intermediate, i.e. as a place that is located in the middle of equal length around it. It is also said as a praiseworthy attribute, because there are no extreme elements of it, such as generous which is located between the lavish and griping, brave which is located between the cowards and brave blindly (Abdul Hayei, 2011; Al-Asfahani, 1970; Al-Zabidi, 1966; Faris,

1979; Ibn Manzur, n.d.; Ibrahim, 2012). However, this literal definition as stated above, cannot be applied out of its linguistic meaning and literal context. If so, it will lead to an understanding that the best quality of anything should be based on the value between bad and good, i.e. between the two contradicting points and not the value of good quality itself (Al-Shamri, 2005). Logically, there is no halfway between something good and something bad. This is due to the use of the term wasatiyyah which is found only in two situations, first, when it was in between the two positions which are equally bad, as the generous among lavish and griping. Thus, Islam does not accept the two features, as the Messenger of Allah prohibits the lavish attribute in his saying: "The griping attribute put you away from Allah and heaven and even closer to Hell" (Al-Bayhaqi, 1990). In the same way, the Holy *Qur'an* disapproves any form of lavish attribute (*The Qur'an*, 7:31).

#### **3.2 The Metaphorical Meaning of Wasatiyyah**

The term metaphorical meaning as used here is as opposed to literal meaning discussed above. In this context, 'Wasatiyyah' is define as a word used as a rhetorical usage within a specific contextual usage and connotation to express a comparison between two subjects without using connection word 'like' or 'as'. This nature of comparison might lead to confusion with 'simile', in which it compares two subjects by connecting them with "like" or "as". In this regard, whenever, the word Wasatiyyah used in Islamic literature within the context of two conflicting things or position such as good and bad, it should be understood metaphorically representing every sense of good connotation and values. For example, when it is said "He/She is in the middle of being lavish and griping", then that meant that he/she is stingy, wise and brilliant in selecting the needs accordingly.

In addition, if there are two mutually exclusive matters, then wasatiyyah is the third party and not the one between the two. For example, the saying "Islam is intermediate" is confusing if the meaning is Islam is a religion that is located between right and wrong, because it is understood that there are other religions, other than Islam, are better. In this context, Wasatiyyah is a metaphorical representation, because there is no other religion more perfect than Islam, while Muslim people are regarded as the best nation and Muslim lands are the best living place in which is known in the *Qur'an* as the forgiven state (*The Qur'an* 5:3 and 3:19) as well as by Al-Bakri (2011). If the balance in the faith is not the best and correct faith, then how can the faith that believe in many gods or the one do not recognize the existence of god at all can be regarded as the best, true and correct faith?

Therefore, the faith of monotheist is fair and modest as it is located between two extreme ideologies, namely the availability of multi-god faith with faith without existence of god.

### 3.3 The Epistemological Meaning of Wasatiyyah

For the purpose of justifying the true nature of the term ‘Wasatiyyah’, its scope and true knowledge of understanding, an epistemological elaboration should be identified here. For that purposes, this study have to address the following questions:

1. What is ‘Wasatiyyah’?
2. Who does it?
3. Why it does?
4. What is the impact?

From the epistemological point of view, the term ‘Wasatiyyah’ cannot be defined as having a general or undistinguishable meaning and reference. This fact is due to its concern on the true conceptual meaning of any terminological term and how the term had been conceptualized. For example, the term ‘Wasatiyyah’ have been defined as a middle path approach, which means performing obligations and duties in a moderate, balanced, and fairness in line with the requirements of religion as Islam is very concern with comprehensive balance and moderation in all aspects

of life (Din, 2007; Zarif, 2012). In other words, holding Islamic principles should be based on balance policy between the spiritual objectivities and the physical requirements. This is due to the fact that Islam is the religion of nature. Its practices cannot be contradicted with the nature. It does not permit any act to ccause human instinct, passion, and strength in vain. Instead, instinct needs to be pushed with a good purpose so that people can master it for a healthy development. The inclination to spiritual and physical attitude is unhealthy and unrealistic for the realization of security, prosperity and happiness in this world and the Hereafter. However, are all these explanations about the meaning of the term answered all the above highlighted epistemological questions? For that reason, a comparison between the three types of meaning for the word is described below. To proceed with the detailed account of these classifications of meaning that are applied to ‘Wasatiyyah’, this study begins with the *literal understanding*, followed by *general* and *epistemological understandings*. Linguistically, we classify words meaning based on its literal or figurative understanding. While in practice, it is usually classified as a general sense or in specific. However, in philosophy, it is usually classified in term of ontology or epistemology.

Table 1: An Analysis of the three types of meaning for the word ‘Wasatiyyah’

No.	Aspect Meaning of	Description	Remarks
1.	Literal Understanding	Middle place and intermediate action is the basic original meaning for ‘Wasatiyyah’.	This meaning cannot be applied out of its linguistic contextual usage.
2.	General Understanding	Just and balance used in every aspect of life and action.	A term cannot be used as a general or indistinguishable meaning and reference.
3.	Epistemological Understanding	Holding the totality of Islamic principles effectively and successfully.	A term should represent its original nature, method of application and limitation.

To justify the term as a distinct category of lexical items, we have to look into two areas; firstly, its referential meaning and secondly the nature of this reference. For that reason, any study on terminology has to address its basic conceptual meaning. In other words, a terminology is having a two-fold of meaning. Firstly, it is a representation of a conceptual discipline concerned with the principles and methods governing the application of its concepts and their designations (such as references, names, and symbols) in certain subject field, with relevant data and information. Consequently, it should have a clear distinction between its entities in the external world

and its concepts structure, which are the units of knowledge that constitute the mental representation of objects, and designations of concepts, which can be regarded as terms, names and symbols. Secondly, it is a representation of belonging or attaching to a degree of special unit within the special language of an individual subject field (Sager, 1998).

### 4. Islamic Moderation and the Role of Knowledge

From the above discussion, the term IM is a translation for the term ‘Wasatiyyah’ in Islamic authentic literatures. Obviously, the term carried various and multiple meanings. Consequently, it

becomes vague and unusable unless with accurate functional knowledge. Therefore, knowledge is widely recognized as a critical development resource irrespective of field and scope such as religion, economic sector or type of human actions and practices (Davenport & Prusak, 1998; Sveiby, 1997).

Furthermore, human cognitive abilities rely on or interact with what is known as knowledge. It is the mechanism where people navigate about their world, solve problems, comprehend surroundings things and make decision or making suggestions. Knowledge is the range of one's information, data existence and understanding toward the circumstance or condition of apprehending truth or fact through reasoning. Though, it is significant to emphasize that data, information, and knowledge are academically not interchangeable concepts. Therefore, each of them should be learned through different technique and methodology. However, due to many reasons and different circumstances, the terms 'knowledge', 'sciences' and 'information' have been used synonymously or interchangeably in many contexts. They might refer to a particular understanding (theoretical or practical) or skill acquired by a person through experience or education and so on (Thomas & Lawrence, 2000).

#### 4.1 Self- Knowledge

Self-knowledge is a term used in psychology to describe the information that an individual draws upon when finding an answer toward any question arouse in our mind. In this regard, Cooley proposed three-step of self-knowledge process; starting from trying to imagine on other's perception, followed by imagination of their evaluations and finally, identifying self-feeling whether good or bad in accordance with self-imagination judgment (Cooley, 1902). Kinch adapted these ideas to explain how people acquire self-knowledge (Kinch, 1963). In this regard, it is obvious that people think of themselves in a variety of ways. The way of their thinking shape their personality and attitude toward others. As we know, personality is a set of individual differences

that are affected by the development processes of an individual such as certain attachment values, habits and skills. According to Peter, understanding people has been a chief task of humans since they became self-conscious and first began drawing on cave walls or telling stories around a fire (Peter, 2016). In other words, self-knowledge shapes an individual identity and personality.

#### 4.2 Social Knowledge

The term social knowledge refers to social representation. Therefore, it is different from self-knowledge. Its fundamental principle is based on identifying the functional status of any knowledge in according to collaborative nature within a social group. It is arbitrary and only known after being told or demonstrated by other people. Its sole function is to know how to act within an adequate expression of a social needs and requirements. In fact, "the only truly ubiquitous factors in cognitive developments –be it in the history of science or in the ontogeny of mind – are of a functional, not a structural kind" (Garcia & Piaget, 1983). As a practitioner of IM, a person should always stands in the middle while deeply and seriously considering the surrounding matters. In other word, the person is not supposed to only considering his/her self-personal knowledge (Echebarria Echabe & Gonzalez Castro, 1993).

#### 5. Knowledge Purification in Islamic Moderation's Understanding and Practices

Obviously from the above discussion, a person, especially a Muslim should be equipped with more than one simple type of knowledge. In other word, person learning has become one of the most important concerns of the Islamic Moderation's practices. It has been more or less assumed that a person who knows more, performs more and will be more successful. This simple calculation resulted in the construction of a conceptual framework, as an effort to improve IM understanding, application and practices.

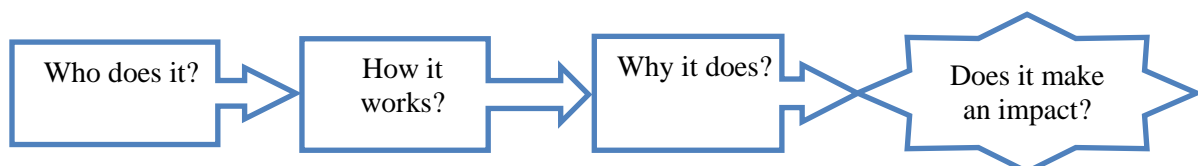


Fig. 1: Conceptualizing the Role of Knowledge Purification in IM's Practices

Based on the above figure, IM's practitioner has to answer all questions highlighted accordingly and systematically, starting from: who does the IM's

conceptual practices? Then, how the concept is constructed?, followed by why it has been

constructed? Finally, does it created serious impact upon its users?

This is the movement of how to conceptualize the role of knowledge purification in obtaining comprehensive understanding in IM practices. It is started with answering why IM should be practiced by every Muslim, followed by answering of how it should be done as a condition to obtain a true understanding of how it had been created and for what purposes. Finally, every Muslim should be able to realize what are the impacts of IM practices? The answers to all of these questions only can be obtained through the application of Islamic Knowledge Management (IKM) Practices.

## **6. Islamic Moderation from Islamic Knowledge Management (IKM) Perspective**

### **6.1 Knowledge**

The significance of knowledge is increasingly seen as a primary business asset within the contemporary globalized networking. The basis for individual and organizational success is centred around working with knowledge and knowledge workers, where its performance is heavily reliant on knowledge work in mobilizing the knowledge workers. Peter Drucker (born in 1909 and known as the Father of Management), mentioned that the source of wealth is something specifically referred to as human knowledge. Application of knowledge to tasks that are already known can be called as productivity. On the other hand, if knowledge application is imposed to the tasks that are new and different, we call it innovation. In this regard Drucker successfully enhanced the concept of 'knowledge implementation' and 'knowledge innovation', thus both concepts have been virtualized in real organizational practice and fully recognized world-wide on its importance and practicality contribution (Movizzo, 1995; Thomas & Lawrence, 2000).

### **6.2 Islamic Knowledge (IK)**

Islam is considered as a religion of knowledge. The notion of Islam itself means a 'manner of full submission' to God the Creator. This is a useful reference point to begin a discussion on the Islamic conceptualization of knowledge management. First supposition of the Islamic knowledge is strongly related to and assimilates with the notion of knowledge ('ilm) that has been mentioned in the *Qur'an* and *hadith* as the fundamental principle of conducts and practices. In Islam, the definition of knowledge is not confined to only epistemological concerns but also includes ethical truthfulness and

other dimensions of objectivities in knowledge application. Therefore, Muslim regards knowledge as God-given to Mankind and as guidance for every theoretical endeavour to elaborate an Islamic paradigm, and intrinsically related to the fundamental concept of obligation (*taklif*) as drafted by the *Qur'an* and the Prophetic traditions. This understanding is vital in structuring Muslim worldview toward all aspects of individual belief, societal behaviour and cultural domain.

Prophet Muhammad (peace be upon him) encouraged the acquisition of knowledge by saying "Verily, the men of knowledge are the inheritors of the prophets". Indeed, the value of a man is the value of his knowledge. The Prophet also placed great emphasis on learning, when he stated in a well-known *hadith* that, "One who goes out to search for knowledge is in the cause of Allah till he returns". The *Qur'an* also ordered human beings to read as a mechanism in seeking knowledge. It should be done in the Name of Lord, the Creator, the Most Generous who has taught by the pen, and has taught man that which he knew not. The command here is not just to collect knowledge and information, but also direct man to organize, plan and manage properly the knowledge given to him (H. Yaakub & Bakir, 2011).

Islam regards knowledge as a means of attaining virtue in this world and hereafter world and harnessing its nature to the service of man. This understanding however is not to framing human being to stick to the same knowledge that exists in the past. This is against the nature of knowledge itself, in which it encourages creativities and innovative and not to lead human being become self-conquest. Therefore, what is morally good for man and what is materially useful for him are also included as knowledge. It contains the prerogative of religion, the revelation, inductive intellect (*The Qur'an* 41:53); (Iqbal, 1986).

This Islamic knowledge is self-conscious to human being by the *Qur'anic* reasoning and justification. What is materially useful is similarly essential to what is morally good. Man needs both science and religion to pay his accountability as vicegerent in this world. Indeed what man's need is science but comprehensively structured by religion. In a different sense, religion indeed provides fulfillment towards science and philosophy. Obviously, Islam regards 'education and knowledge' as part of necessities for the human being to seek, similar to food, water, and shelter. Therefore, all Muslims have to search, acquire, develop and manage knowledge throughout their lifespan. With rapid development and expansion of knowledge, a deeper conceptual foundation of IKM is needed for global Muslim individual, community,



and inter-organizational networking. Due to the intricacy of today's modern world, here we will try to put forward the fundamental understanding for the practices of IKM especially within the context of IM.

### **6.3 Islamic Knowledge Management (IKM)**

After a discussion on knowledge and the foundation of knowledge management, now we come to the point to discuss on the basic foundation of Islamic Knowledge Management (IKM). In Islam, all knowledge is regarded as Allah's gifts. Muslim believes that Allah's knowledge is infinite in which His knowledge encompasses the entirety whatever under the earth and the sun and whatever in between them. This applies to both the worldly life and the Hereafter world. That is the reason; His Divine Names is the All-Knowing, the One who Knows and Hear everything, as *The Qur'an* (66:3) says: "Verily, He, only He, is the All-Hearer, the All-Knower). In this notion, there are other names for Allah Almighty, in which they reflect His attributes such as Al-Khabeer (the All-Aware), Al-Hakeem (the Wise), Ash-Shaheed (the Witness), and Al-Muhsiy (the Reckoner). To summarize; His Knowledge encompasses generalities and minor details. Indeed human only have a small part of Allah's knowledge and from this small portion Muslim has to manage it properly so that it would be able to contribute positively to human development and prosperity economically as well as spiritually. Thus, knowledge management in Islam is very much related to the knowledge objectivity and function, especially in term of conceptualizing 'human belief system' and reaching its ultimate recognition toward 'Oneness of God'. In this regard, IKM can be defined as a systematic process and tools in identifying knowledge with the purpose of cultivating its branches in accordance to its conditional context of the situation, helping mankind to become effective users of knowledge. Islam in this regard looks toward IKM's construction and application as important vision and mission for human development and survival as vicegerents of God, in which it should be bound by its intellectual wisdom, spiritual strength, mental ability, and even socio-cultural conditions of scientific creativity. Obviously, IKM carrying some holistic principles in dealing with knowledge such as specific realization, optimistic view upon knowledge existence, its boundaries, categories and types. These principles lead IKM practitioners to deal with knowledge as part and parcel of their life activities and routine (H. Yaakub & Bakir, 2011).

### **6.4 Modelling Islamic Moderation Practices**

In the context of conceptualizing IM understanding and practices, IKM should be regarded as a strategic theory anticipated for its accurate application based on "knowledge intensive processing action". In other word, IM practitioner is an expert intervention in order to establish a comprehensive and integrated knowledge application, culture, commitments and management practices, especially for the purpose of human development and survival as vicegerents of God. For example, those who having such knowledge, in the *Qur'an*, Allah mentioned them with the word 'ulu al-albab – (referring to the one which can integrates those knowledge with the sharpness of their 'aql to remember Allah more (zikr) then can increase their level of Taqwa to Allah. Furthermore, Islam regard 'education and knowledge' as a part of basic necessities for the human being to seek, similar like food, water and shelter. The following figure describes the model for the IM's practices that a Muslim have to search, acquire and develop to become a successful vicegerent in fulfilling their duties and tasks on earth. In other word, the true practices of IM only can be obtained through the process of increasing the knowledge purification level (KPL). In this context, obviously that IM without KPL is a null proclaim of practices.

Figure 2 shows how that a Muslim should have enough stock of CFPK. It should be properly organized and managed to become an effective element of human development, survival and production. KPL represents the index level of achievement, obtained by an individual in their effort and struggle in searching, learning and purifying the knowledge and sciences throughout his/her lifespan. In other word, any achievement and development of knowledge without any behavioural purification is regarded as zero knowledge. In addition, RK and TK represents a type of knowledge compartmental in knowledge classification. While, the term purification used here denotes to the broad and holistic meaning of engaging and working with knowledge. If a person, for example, obtained any knowledge but with zero impact on his/her inner self, this means that knowledge was not yet purified by him/her or the level of purification is remain at the bottom. The ultimate goal of this purification process is to achieve higher level of recognition of the absolute truth. SDP and KDP, on the other hand, can be measured through contextual applicability of knowledge. CKS should also in accordance to knowledge compartment of worldly classification. While their development and purification should be integrated, not in partial and good cohesion.



Drawing from the above discussion, the proposed model of IKM takes a strategic view of individual and organizational information searching processes and knowledge development activities. The process of human capital development and organizational progress should start with adequate knowledge construction structure or knowledge management strategies (KMS). In chaos theory, quantum leaps in development happen by introducing a singularity. In this context, chaos is regarded as a science of the ‘global nature of systems’, and so it can be observed crosses many disciplinary lines; from ecology to medicine, electronics, and the economy. It is a theory, method, set of beliefs, and the way of conducting scientific research (Gleick & Berry, 1987).

In this regard, IKM should be considered as a strategic theory intended specifically for IM’s application and practices. Any effective strategy should be based on “knowledge intensive processing action”, in which it depends on some human expert intervention in order to establish a comprehensive and integrated knowledge application that composed of

cultural awareness, self-commitments and management ability, in particular for the purpose of human development and survival as vicegerents of God. Unfortunately, this fact is seldom been discussed academically and comprehensively even within Islamic discourse. For example, those who are having such knowledge, in the *Qur’an*, the Almighty Allah mentioned them with the word ‘*ulu al-albab*’ (referring to the one which can integrates those knowledge with the sharpness of their brain (*‘aql*) to remember Allah (*zikir*) more and more then can increase their level of obedience (*Taqwa*) to Allah. *The Qur’an* (3:191), describes those who remember Allah while standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth. Consequently, he/she consciously realises that this existence is created with a purpose and logically convinced that whoever been thrown to the Hellfire, indeed is disgraced by him/herself.

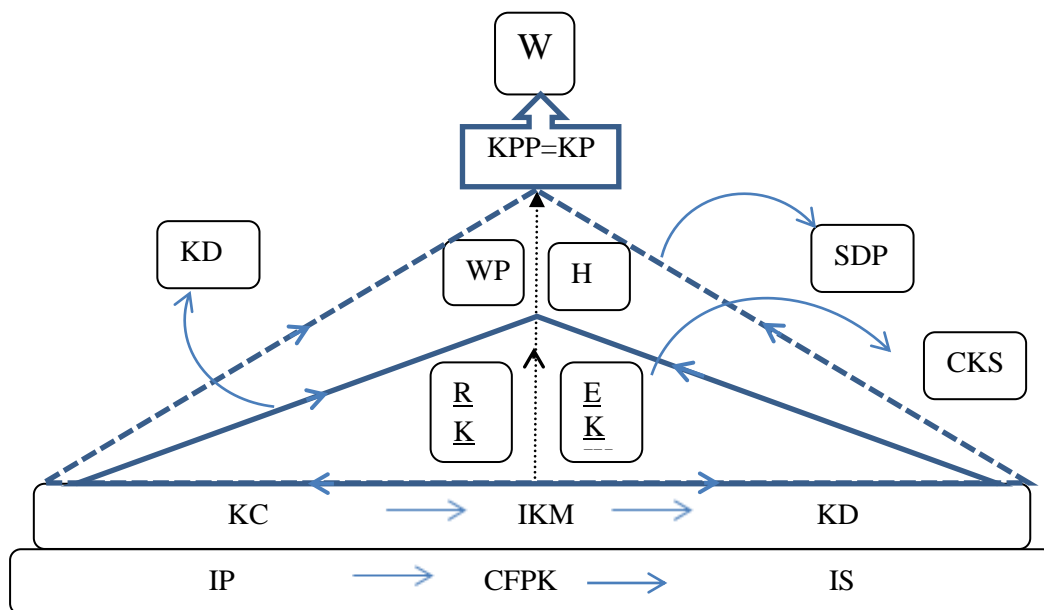


Fig. 2: Three Dimensional Foundation of IKM (Adopted from Boynton, 1996; Ibnu Qayyim, 1998; Yaakub and Khatijah, 2016). (W = Wasatiyyah; CFPK = Core Foundational Basis and Principles of Knowledge; IKM =Islamic Knowledge Management; KPP = Knowledge Purification Practices; KPL = Knowledge Purification Level; KDP = Knowledge Development Pyramid; SDP = Spiritual Development Pyramid; CKS = Classifications and Types of Knowledge and Sciences; HP = Heart Purification; WP = Worship Purification; RK = Revealed Knowledge; EK = Explicit Knowledge; TK = Tacit Knowledge; IK = Informational Knowledge; KC = Knowledge Concentration; KD = Knowledge Diffusion; IP = Inter-personal; IS = Inter-social)

**Conclusion**

IM is a unique socio-cultural conceptual approach that describes the inner traits and characteristics of Muslim people individually and collectively.

However, it is not an identical concept that enables a person to apply it directly without prior-establishment of its core foundational basis and principles of knowledge as a step toward identifying its entities in

the external world and its conceptual structure. On the other hand, this type of analysis should be conducted comprehensively and systematically to become an effective element in its output finding. In other words, its true conceptual understanding and its functional application emerge structurally identifiable. Therefore, Muslim as a practitioner of IM, should always stands in the most effective position and function, deeply conscious with the surrounding matters, accurate judgment and comprehensive knowledge about the pros and cons of a matter, whether it is just, true and valid. This sort of standing and ability qualified the practitioner to become a witness in giving true explanation or evidence toward others whose circumstances are less qualified, especially in term of good conduct and appropriate action that suit its needs and objectives. For instance, IM practitioner should be able to stand at the most effective position between the two extremes, neither extreme in the harshness side, nor extreme in leniency. Based on these criteria, an individual Muslim must always try to put up the best level of efforts to be effective in the justice stand and accurate balance in dealing with external world or participate in a socio-cultural engagement, which is no more and no less than that of mutual conduct, normal and calm attribute. Within this situation, he/she will be able to put things in appropriate places or give something to the one entitled for it, based on the principle of justice or being just. A just person is able to put something in its right place and hierarchy, balanced and in the middle state between two contrast extremes, and not having the attitude of excessive in term of embracing personal faith, or obsessive.

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